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The "Bombay Guardian"

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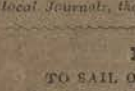
☞ THE GUARDIAN *is printed* EVERY THURSDAY AFTERNOON, *the dated Edition being despatched by that day's post.—The General and other orders which appear in the Government Gazette of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the Government Gazette excepted.*

FOR LONDON.

TO SAIL ON THE 15TH DECEMBER NEXT,

Calling at the Cape and Cochin, (and other Ports on the Coast, if inducement offer.)



MESSRS GREEN'S fine A. I. Frigate built Passenger Ship "SERINGAPATAM," 1000 Tons, H. J. GIMBLETT, Commander; has first-rate accommodations for Families, and carries a Surgeon. Plans of the Cabins may be had on application to WALLACE & Co.

Bombay, 5th August, 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A.M. till Noon.

January, 1853.

NOTICE.—MR. GEORGE L. PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office, 28th January, 1853.

NOTICE.—IT IS REQUESTED that all sums due to the late MAJOR GEORGE FULLJAMES, 25th Regiment N. I., and Political Agent of the Rewa Kanta, and all claims against that Officer, may be transmitted without delay to the President of the Committee of Adjustment of the Estate, at Baroda.

CURE FOR INDIA!!

HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURES EFFECTED BY HOLLOWAY'S OINTMENT AND PILLS.

Copy of a Letter from George Breton, Esq., Deputy Collector of Customs dated Allahabad, January 21th, 1852.

To Professor HOLLOWAY,

MY DEAR SIR,—Having for several years past used your Pills and Ointment with unfailing success, I beg leave to mention a few cases which have come under my observation. One was a Cancer of the right breast. The patient was an elderly native Christian and the mother of several children: she had suffered for years, and was under the treatment of several medical men: the breast was entirely gone, leaving a large ugly sore, which after the application of your Ointment, spread upon plantain leaves, was completely healed, in a very short time.

Another was that of a Child, 6 years old, the son of a Surgeon; the little fellow's legs were covered with sores; they resisted the treatment of his father, and his mother very wisely tried your remedies, which in less than a fortnight effected a perfect cure.

The third was a boatman, who had split the nail of his great toe against a stick in the river, in which the mud accumulated and formed a sore; neglect caused proud flesh, and when brought to me, there was over the nail a lump of it as large as a pigeon's egg. Poultices, caustics, and your Ointment entirely cured it in less than 6 weeks.

(Signed) GEORGE BRETON.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

To Professor HOLLOWAY,

DEAR SIR,—I am enabled to furnish you with a most extraordinary cure, effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About 10 years ago, Mr. W. Cummins of Salmey Street, in this town was, thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly 10 years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper, of Keady near Gainsboro', dated March 1st, 1852.

To Professor HOLLOWAY,

SIR—Some time since, one of my children was afflicted with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by perseverance in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe had I in her case adopted your medicines she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

A MIRACULOUS CURE OF SCROFULOUS ULCERS WHEN THE PATIENT WAS SUPPOSED TO BE AT THE POINT OF DEATH.

Copy of a Letter from Mr. R. G. Baxter, General Merchant, of Ballina, county Mayo, dated March 2d, 1852.

To Professor HOLLOWAY,

DEAR SIR,—Susan Doher, of Bally-Glen, near this place was for upwards of three years afflicted with scrofulous Ulcers, and of so virulent a character as at the bones of her arms and hands protruded through the flesh. She tried various remedies, and was in the Castlebar Infirmary for thirteen weeks, but sent out as incurable. After returning to her home she was in so weak a state, owing to the continuous discharge from the ulcers that she kept her bed for several weeks; and when reduced apparently to death's door, Mr. James Carlaw, the Scotch Agriculturist of the locality, purchased from me some of your Ointment and Pills for her, which immediately wrought a most extraordinary change for the better, and in a few months she was restored to sound health. All the ulcers are now completely healed, and the use of her arms and hands perfectly restored.

(Signed) ROBERT G. BAXTER.

The Pills should be used, conjointly with the Ointment, in most of the following cases:—

Bad Legs	Gout
Bad Breasts	Glandular Swellings
Burns	Lumbago
Bunions	Piles
Bites of Moschetoes and Sand-Flies	Rheumatism
Coco-Bay	Scalds
Chigo-foot	Sore Nipple
Chilblains	Sore throats
Chapped hands	Skin diseases
Corns (Soft.)	Scurvy
Cancers	Sore-heads
Contracted and Stiff joints,	Ulcers
Elephantiasis	Wounds
Fistulas	Yaws.

Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar, London), and by all respectable Druggists and Dealers in Medicine throughout India and China, at the following prices—12 Annas, 2 Rupees, and Rupees each Pot.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each Pot or Box.

AGENTS FOR INDIA.—All Chemists in Calcutta, Mr. F. Nesserwanjee, Bombay,—Messrs. Oakes Delgarno and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephenson and Co., Do.—Thomas Payne and Sons, 7-8 Writers' Buildings, Calcutta; Mr. Cook, Agra, Mr. Fell, Cuttack; Mr. Champman, Darjeeling; Mr. Wheeler, Huzareebaugh; Messrs Thomson and Co., Monghyr; T. Smyth and Co., Dinapoore; Tuttle and Charles, Benares; Mr. Tiernan, Chunar, Baboo Bhugbutty Churn Chuckerbutty, Mirzapore; Bollard and Co. Allahabad; Beandon and Co., Lucknow; Greenway, Brothers, Cawnpoor; Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Meerut; Noor Bux and Co., Delhi and Lahore; MacDonald and Co., Umballah; Mr. Coutes, Ferozepore; Ruby Bux and Co., Loodiannah and Juliundur Doab, Vivian and Co., Simlah; Mr. Greig, Mussoorie, Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Cursetjee and Co., Saugor, Jubbulpoor, Kamptee and Secunderabad; Hulse, and Nephew Agra.

BOMBAY MONEY MARKET.

THURSDAY EVENING, OCTOBER 20, 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s 1¼d. @ 2s. 1⅜d. For doct. Bills.
6 months' sight, per Rs 2s. 1 3-16ths @ 2s. 1¼d. For credit Bills.

ON CALCUTTA—at
60 days' sight.....Rs. 99½
30 days' sight.....Rs. 100
at sight.....Rs. 100½

ON MADRAS—at
30 days' sight..... 100½ @ 100¾
at sight..... 100¾

ON CHINA—at
60 days' sight, 100 $—205

BANK AND OTHER SHARES.

Bank of Bombay.....Rs.	1000	each,	43	per cent. pm.
Oriental Bank Corporation..... "	250	"	94	per cent pm.
Commercial Bank..... "	500	"	32	pr cent prem. sales.
Agra Bank..... "	500	"	45	pr cent prem.
Bank of Madras..... "	1000	"	1,000	23 per cent pm.
Apollo P. Com..... "	12,500	"	12,000	19,000
Colaba P. Com..... "				5,500
Colaba L. Com..... "	10,000	"		8,400
Bombay S. N. Com..... "	500	"	400	60 pr ct. disct.
Gr. Ind. P. R. Co..... "	54-8-9			Paid in Bombay, or £5 in England, 25¼ Rs. pm. each share sales

GOVERNMENT SECURITIES.

5 per cent transfer loan ..	Rs. 107 @ 107½	Sicca.
5 per cent loan 1825-26 ..	Rs. 109	per 100 Sicca.
5 per cent loan 1829-30 ..	Rs. 109	per 100 Sicca.
5 per cent loan 1841-42 ..	Rs. 103¾ @ 103½	per 100 Co.'s.
4 per cent loan 1833-34 ..	Rs. 108½	per 100 Sicca.
4 per cent loan 1835-36 ..	Rs. 102⅞	per 100 Co.'s.
4 per cent loan 1842-43 ..	Rs. 102½	per 100 Co.'s.

PRICES OF BULLION. [Nominal.

Sovereigns, each.....	Rs. 10:4-16ths @ 10:4 1/16ths	
Bank of England Notes.....	Rs. 10 : 3-16ths	per 1000.
Spanish Dollars.....	Rs. 265 at 270...	per 100
Republican Dollars.....	Rs. 240.....	per 100
German Crowns.....	Rs. 218.....	per 100
Sycee Silver.....	Rs. 108	per 100 tls.
Gold Leaf, (range of quality)....	Rs. 17	per tola.
Gold Ingots, according to touch for 97 touch	Rs. 16½	per tola.

FREIGHTS.

To London...	£2-12 6d. at 2 15 0.....	per ton.
To Liverpool	£2-15.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China	Rs. 10 at 12.....	per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills.....	3 per cent.
On Private Bills at or within 3 months	6 do.

INTEREST.

On Fixed Loans on Govt. Notes.....	4 per cent
On Cash Credits and Loans on Govt. Notes	5 do.
On Loans on deposits of Goods, &c.....	6 do.

The rates of advance on deposit of Government Notes is 95 per cent., and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand in sums of Rs. 100 and upwards....	2	per cent. per annum.
On do payable in one sum at 3 months' notice.....	3	do do
On do payable in one sum at 6 months' notice.....	4	do do

N. B.—No interest is allowed on Deposits under Rs 1,000 *or over Rs.* 50,000.

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	3	per cent. per annum
On Private Bills.....	7	do do
On Private Bills secured by Government paper....	6	do do
On Private Bills secured by Goods &c.....	7	do do

(Not exceeding 3 months.)

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London, at 6 months' sight.....			2s. 0⅞d. per Rupee
do	at 3	do	do .....2s. 0⅞d. do.
do	at 2	do	do .....2s. 0⅞d. do.
do	at 1	do	do .....2s. 0⅞d. do.
do & Scotland..	at 1 day's	do	.....2s. 0⅞d. do
On Ireland at 1	do	do	
Circular Notes payable throughout Europe.....			Rs. 11¼d.

N. B.—The Corporation does not draw at *six months' sight* for sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order,*" and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, and the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent.

COMMERCIAL BANK OF INDIA.

DEPOSITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 at the following rates, viz.
On deposits payable on demand..... 2 p. ct. p. an
On deposits withdrawable on 3 months' notice for which non-transferable receipts will be granted..... 4 per cent
On deposits for 6 months certain in sums not less than Rs. 500—for which Bank Post Bills at 6 months' date including interest will be given..... 4 per cent.

N. B.—No Cheques paid or Cash received under Rs. 50. Notice for withdrawal of fixed deposits may be given when lodged with the Bank or at any subsequent period. It is required always to be in writing.

DISCOUNT.

On Private Bills at 3 months or under..... 7 per cent
On do. above 3 do. and not exceeding 4 months..... 8 per cent.

N. B.—Rebate, on Bills taken up before maturity, allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities..... 6 per cent.
On other Securities..... 9 do

N. B.—Interest is chargeable on two-thirds of the extent of each Cash Credit granted, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight..	2s.	0¾d.	pr Rupee
Do 3 do do ..	2s.	0¾d.	"
Do 2 do do ..	2s.	0¾d.	"
Do 30 days' sight.....	2s.	0¾d.	"
Do sight.....	2s.	0¾d.	"

N. B. A Fee of one Rupee is charged on each set of Bills granted on Mail-days, after 12 o'clock.

COMMISSION.

On purchase or sale of Government & other Securities..... ¼ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London, payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

SELECTION.

SIAM.

JOURNAL OF MISS MORSE.

A tour in the country—A family party.

Sept. 1, 1852.—Left my garden home* at an early hour this morning, and spent the day with my associates at the mission.—Weekly prayer meeting in the afternoon was conducted by Mr. Ashmore. After tea took leave of my friends and started in the "Dove" (Mr. Chandler's large boat) for Petchaburie, with my teacher, his wife and two children, my three eldest pupils, my own servant and two other boatmen. Stopped a few moments at the central Mission† and was met by several of its members, who encouraged me on my way by kind wishes and various contributions to my comfort during the tour. Had a bright moon and favoring tide most of the night, and the boatmen rowed with strong hands and merry hearts till morning.

2.—Stopped for a hasty breakfast near Tanehin but before the men had completed their meal we were again on our way. There was no opportunity for morning worship; those not at the oars were soon asleep. The day was pleasant. Made a short stay at Bangbo, where we supped, during the night passed Muhon and several smaller villages. Reached Meklong, at the opening of the Gulf, about midnight.

3.—Entered the Gulf at day break. After a sail of three or four hours, with a calm sea and a cloudless sky, reached Bang ye Sarn, on the opposite shore. At this place reside the parents and relatives of my teacher, with whom he has not met during the last five years. He first called upon an aged uncle and aunt. In about half an hour I followed. Found the large reception room filled with his relatives, who with himself and wife were seated around the betel box. They gave me a kind and respectful welcome, invited me to partake of their sereleaf and betel nut, and manifested no little surprise at the reply, "I never eat it."

Visit to a temple—Worship with the family.

I remained about an hour, then walked out a short distance to a small mountain, the only curiosity in the place. Visited a *wat* situated upon its summit. Saw but two priests and a few of their pupils. As I descended, my conductor led me to a small cave near its base, where, in a reclining posture, was a huge idol extending quite across from side to side, with fresh flowers and other gifts recently offered, which gave me an opportunity of speaking to my guide a few words in behalf of our religion, and on the infinite superiority of our God to that senseless image which he had been taught from childhood to worship. On returning to the boat, gave him a tract.

Made preparations for the weekly female prayer meeting I am accustomed to hold on Fridays at home. Sent a messenger to my teacher's wife to inform her that the hour for meeting was [illegible] and that I should be happy to have as many of her female friends attend as could conveniently do so. He soon returned, to say "they wished me to worship at the house." I of course accepted the invitation, and on reaching the place found, instead of a few females as I expected, a congregation of over sixty persons, men, women and children quietly seated, waiting my arrival! Above them was a platform neatly spread with mats for my company, and a still higher one for myself. I was at first greatly embarrassed, and what lady in a like situation would not be? But I had put my hand to the plough and *could not look back*. My only alternative, therefore, was to *look upward*, and beg God to assist and strengthen, and thanks be to his blessed name for the evidence given me that the brief petition was heard and answered. The season we were together was spent in reading the New Testament, singing, and prayer,—one offered by my teacher's wife, who gives increasing evidence of true piety. Not venturing, with my limited knowledge of the language, to address them personally, I read aloud an excellent article by the late Mr. Caswell, entitled "Exhortation" to all which they listened with apparent interest till the close. Before leaving, I distributed to those present *who could read* a basket of books I had taken with me for the purpose. And it is worthy of notice, that among this number I found a greater proportion of women than in any other place since coming to this country.

Demand for books—Fast anchored—Books received by Priests.

From my return to the boat until evening, I had so many calls for books that I found no quiet for refreshment, but took my simple fare, rice and fish, by piecemeal as I best could. Had a refreshing shower, for the first time since leaving Bangkok. Moved the boat onward about half a mile, and stopped opposite the dwelling of my teacher's father, where he with his wife and children spent the night.

4.—Early in the morning received an invitation to have worship at the house; about thirty were present. Before returning to the boat gave a book to the father, whom I had not before seen, and others to those who were able and desirous to read them. Breakfasted and hastened on our way. Found the water low in the canal through which we were to pass. Made slow progress for an hour or two, when the boatmen were obliged to lighten the boat of themselves and to draw it along with ropes. They were eventually obliged to give up that, also, and here we are, as I now write, fast in the mud, waiting for an upward tide. But the prospect of staying here till evening is not to me particularly disheartening; for two of the men have already felled a tree to serve as a bridge from the boat to the shore, that I may go and come at pleasure, and have a quiet ramble in the woods all by myself,—a privilege rarely enjoyed on a tour of this kind; and my pupils, large and small, find abundant amusement in feeding the monkeys, that come to the shore in companies to receive their various offerings.

5.—Sabbath.—Left our muddy anchorage about five o'clock last evening, and came to the mouth of the Petchaburie river before stopping. A dull morning. After breakfasting and worship, the men asked permission to move the boat along a little way, to the next *wat*, that they might secure for themselves a better resting place, saying, at the same time, that there I could distribute books. We soon found our situation much improved. All there were anxious to receive books, which were taken in a quiet way, and read attentively by many of the priests during the afternoon.

Mount Phra Norn—Increased demand for books.

6.—Awoke in the night, and mistaking the rising moon for daylight, called the men and were soon on our way. Found ourselves before the morning dawned at Petchaburie. During the forenoon enjoyed a delight walk to Mount Phra Norn. With considerable effort and fatigue reached its summit, upon which is a fine pagoda. Met two priests, who kindly pointed out objects of special interest in the splendid scenery beneath and around us. They also strengthened a half-formed resolution to enter a cave I had discovered is ascending the mountain, about half-way from its base, by assuring me I could do so without the slightest danger. On my return, therefore, I descended two long flights of steps, when the damp chilly atmosphere and the darkness still in prospect completely frightened me, and caused me with all convenient speed to seek the opening.

Returned to the boat, followed by a large company who had solicited books by the way, all of whom received them in a quiet, respectful manner. Soon another company came, less orderly, each one wishing to receive the first and largest book. I refused to distribute any until they should cease their noise and [illegible] asking for books. Just then a mendicant, when offered a plantain, to refuse it because it was not a mangosteen. Several responded that it would not, and reached out their hands for the tracts first offered them; when the bridge on which they were standing gave way, [illegible] [illegible] [illegible]

to read and with no wish to learn. I invited her to come and spend some time with me, that I might have the opportunity of teaching her something, but she answered only by a coarse, unmeaning laugh. I do not, however, despair of her, but trust you will one day have a better account of her; she is still young. Distributed books to a few individuals who called at the assistant's while I staid there, and the remaining few I gave to his wife for reading and distribution.

At 5 P. M. found myself at the Central Mission. Stopped here long enough to receive a short call from Prof. Silsby, Dr. Lane and ladies, from whom I learned that our little band of missionaries were all well, and that no fresh intelligence from America had reached them,—answers to the *first* questions invariably asked after a temporary absence. As I neared our landing I received a token of welcome from Mr. Smith and Mrs. Jones, who were taking their evening walk beside the river; and in the arms of his nurse, beneath the great tamarind trees, was our bright beautiful Willie (Ashmore), whose sweet smiles and happy shouts send to every heart around him a thrill of gladness.

A happy evening—Siamese Converts.

But the *evening* of this day was one long to be remembered. It introduced me to a privilege I had much desired,—that of attending a *Siamese* prayer meeting conducted by Siamese *brethren*. (Our female prayer meeting was established by Mrs. Chandler some time before she left for America.) God has in mercy, as we trust, blessed the faithful, anxious instructions of Mr. Smith to the conversion of three men in his employ, and on Thursday evening of each week he holds with them a prayer and conference meeting, allowing them each in their turn to take the lead. This evening, for the first time, a brother of my teacher's wife conducted it. A niece of her's, also, (my eldest pupil) has I trust recently given her heart to the blessed Saviour, and is apparently daily growing in grace, which *fills* my heart with joy;—a joy however, I dare but whisper, lest it should be for a season, except at the mercy seat; there I can safely tell all the thanks I feel. God does indeed seem to be blessing us greatly,—may we receive his favors in a suitable manner. The thought often affords me great comfort, that the departed spirit of him who has so recently left us can look down from its peaceful, happy abode, and rejoice over repenting sinners in this dark, dark land, where he so long and faithfully toiled for their salvation, with but the *promises* of God to sustain him.

I am still enjoying my garden home, and although my efforts are necessarily limited to a few, during the rains, I feel that I am not living altogether in vain.—*Magazine of the American Baptist Missionary Union.*

The Bombay Guardian

FRIDAY, OCTOBER 21, 1853.

On Wednesday *evening the usual service and lecture at* Trinity Chapel *at half past 6 o'clock.*

On Thursday *evening, at the* American Mission Chapel, *at 7 o'clock*

On *the* first Monday *of every month, the* United Monthly Concert of Prayer for Missions *is held in the* Free Church *at 7 o'clock in the evening; the* Church Missionary Society's *Missionary Prayer Meeting at the* Boys School-room *attached to* Trinity Chapel, *at 7 o'clock p. m.; and the* Free Church of Scotland's *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

In our last issue we gave some account of the heavy affliction which had befallen Mr. A. Malet, in the death, by drowning, of his wife and child and servants off the bar of the Bankote river. We find that the total number of persons drowned was 13. The number of those who escaped was either 13 or 14. The body of Mrs. Malet was buried by the grave of her grandmother at Fort Victoria, Bankote, and not at Dapoolie, as we stated. The English Burial service was read on the occasion by Mr. Geddis, the Marshal of the County Gaol; whose boat following Mr. Malet's, narrowly escaped a similar fate. The body of the infant was not found for two days afterwards, and was then laid beside that of its mother.

The composure and courage granted to Mrs. Malet in the solemn circumstances in which she found herself were most striking, and manifest the faithfulness of Him who has promised never to fail or forsake His people.

Mr. Malet returned to the Presidency on Thursday morning the 13th instant. He is wonderfully sustained,—we cannot doubt, by the grace of Him who is the God of all consolation. He was enabled to join in the public worship of God in Trinity Chapel on Sunday forenoon; but knowing that his bereavement would be referred to in the evening, he found it would be too much for him.

Nothing has struck us more, for a long time, in any intelligence received from Europe, than the universality and depth of the interest which at present is felt respecting China, and the wonderful revolution, political and religious, now transacting in that country. Even the "Eastern question," as it is called—the entanglements of diplomacy, and the anticipations of war, connected with Turkey—are dwarfed by the side of a still *more* Eastern question—the crash of falling dynasties, and the shout of regenerated nations, at the extremity of the Oriental world. Every newspaper—whether religious, non-religious, or irreligious—echoes the tidings, and proffers its comment. The great Reviews have hardly had leisure to prepare their elaborate disquisitions: but the "monthlies" have taken the matter up,—and here for example is even Bentley's Miscellany—one of the lightest of the class—presenting us with an animated resumé of the facts, under the head of "Luther in China."

We do not wonder at this interest. If a civilized country, containing more than a third part of the human family, which has hitherto been almost wholly cut off from communion with the rest of the world, is now about to associate familiarly with its "foreign brothers," instead of scowling defiance on "foreign devils," the effects to the whole of the human family cannot fail to be far-reaching and profound. "China opened" are words of mystic power, even if the meaning were no more than open to science and commerce: China opened to the Gospel—China believing the Gospel—China taking her place in the sisterhood of Christian nations—these are words which we utter with a kind of blank surprise, half doubting the possibility of their accomplishment, and but remotely apprehending the extent and preciousness of their meaning. Yet for these things—even the greatest of them—we do hope; and let no man marvel if the accomplishment should be speedy. True, they are, as the bard of Olney would say, "scenes surpassing fable"; but like the scenes on which his soul most of all loved to linger, they may also soon be "scenes of accomplished bliss";—and then

Magnus ab integro sæclorum nascitur ordo.

For ourselves, dwelling in India, and watching with intense solicitude the springing up of Evangelic truth in this all-unkindly soil, an interesting subject of thought has been how far the movement in China is likely to exert an influence on the things immediately around us. For it has attracted the attention of the Natives,—of the Parsees, as a matter of course,—and even the Brahmans dwelling, as most of them do, in an ideal world that renders them singularly incurious regarding terrestrial realities, have been startled by the news. Some of them think it a mistake—an invention, probably, of the wily Missionaries, to facilitate conversions here; but others earnestly ponder it as a new and ominous proof of the resistless force of Christianity.

Our English papers and magazines supply a considerable amount of information regarding the Chinese movement, that is new to us. For example, the assertion that the Miao-tze, or mountain-tribes in the Kwang-si, who have never submitted either to the Tartar yoke, or the Buddhist priests, declare that the Christian doctrines propounded by the insurgents were well known to their fathers. These untamed mountaineers are the robbers (so called) among whom the rebellion arose in 1832, which by 1850 assumed so formidable an aspect; and the question has been thrown out whether the labours of the Nestorian Missionaries, which, centuries ago, filled many parts of China with Gospel light, may not thus unexpectedly be reappearing. Much has been said of the influence of the labours of Gutzlaff—a German Protestant Missionary—whom, singularly enough, the Chinese resolutely maintain to have been the son of a Chinese who emigrated to Europe. Gutzlaff's "Christian Union"—a vast association for the purpose of spreading over the country a knowledge of the religious, social, and political institutions of Europe—is frequently referred to, as having greatly contributed to the movement. In particular, also, a version of the Old Testament made by Gutzlaff has been in part reissued by the insurgents. Frequent reference is also made to a tract—or series of tracts, rather—called *Good words to admonish the Age*, written by a Chinese Christian, whose name is known to many of our readers—Leang A-fah—who was baptized in 1816 by Dr. Milne at Malacca, and who still lives, abundant in labours, at Canton. Very remarkable would appear to have been the influence exerted by the writings of this first Protestant Chinese—which Leang A-fah was. It was this tract that first aroused the mind of the insurgent chief Hung-sew-tseuen, in the year 1834. After reading the tract, and being deeply moved by it, it appears that this man imagined he saw extraordinary visions, was taken up into heaven, &c. Was this wilful imposture or a diseased imagination? We incline to the latter supposition.

Even in the case of Muhammad we attribute much to an excitable and disordered imagination: and we are bound to make allowances of the same kind for a man apparently equally ardent, though far purer in purpose—the leader of the Chinese insurrection.

It would appear almost certain that of the Christian Scripture the rebels possess only the Old Testament, and probably little beyond the Pentateuch. They have gleaned New Testament truths from tracts—and gleaned them imperfectly. Their representations of God coming down to earth, and the mode in which they present tea and animals in their worship, seem closely connected with the early portions of the book of Genesis. Among the most startling things which appear in any of their writings are the allusions to a "Heavenly Sister-in-law;" but these explain themselves at once, if we suppose them to be misapprehensions of the mystical conception of the Church, as the Bride of the Redeemer. Another celestial female evidently is the Mother of Christ; but the exaltation of this female is not so offensive as we find it in the system of Modern Romanism. A worse thing is the practice of polygamy among the insurgents: but this again (which, by the bye, is a sanctioned Chinese custom) is explicable by a reference to their ignorance of the New Testament.

Were their Christianity to remain as it is and so be propagated over China, it might, we confess, prove only a better species of Muhammadanism, or a purer and more generous Mormonism. But the insurgents have already welcomed Christian Missionaries, and expressed a desire for further teaching. It is an unspeakable blessing for China if the Gospel can now be fully preached—especially if it can be preached among men thirsting for the truth.

Their earnest belief in the unity of God—their abhorrence of idolatry—their hearty reception of the ten commandments as a moral law, and their distinct recognition of a future state of conscious existence—these are most important approximations to Christianity. Certainly the last point is not the least re-

mentous. Immortality—heaven—hell—these words to the insurgents are full of meaning—the main-spring of their energy. The common Chinese doubts a world to come—to the Buddhist and the Confucian it is equally a dream. To the insurgents, it is one of the most precious, yet awful, of truths.

Perhaps we ought to allude to the massacre of the Tartars. Is it consistent with the supposed Christianity of the insurgents? We think it is. It is consistent with the supposition that they are Christians in the sense above explained. "Oppression makes a wise man mad." That Tartar oppression has roused the patriotism of these men to fury, is undeniable;—similar oppression would rouse to similar rage the meekest nation in Christendom. Moreover, the Tartars have persecuted them for their religion; and the whirlwind wrath of men combating, as they esteem it, for God and for His truth, has borne them into excesses which we deeply lament. But so alas! has it often been before. When Jerusalem was taken, the Latin knights rode fetlock-deep in Saracen gore, and rushed to the Holy Sepulchre to give thanks to heaven, while yet covered with the blood of the unbelievers.

We must have done. There is enough in the Chinese movement to excite our deepest astonishment—so unexpectedly is one third of the world turned upside down. There is enough in it to excite fear, lest of the strangely commingled elements the evil should become the stronger. There is enough in it to justify the most delightful hope, when that hope is conjoined with earnest prayer to the Father of mercies that He would hasten the time when His kingdom shall come, and His will be done on earth as it is in heaven,—and when also "these shall come from far, and these from the North and from the South, and these from the land of *Sinim*!

RESULTS OF MISSIONS.—Mr. Layard, in his speech on the Turkish question, Aug. 16, in the House of Commons, expressed himself thus, as reported in the London *Times*:—

"There remained the Greeks of Turkey, and those subjects of the Porte who profess the Christian religion,—for there is a wide distinction between them. The spirit of enquiry and independence has sprung up among the Greeks, and this, together with their commercial intercourse with the free states of Europe, has greatly alarmed the Russian government. There was another cause, and one perhaps little imagined in this country, viz., the spread of the Protestant faith among the Christians of the East. It may be unknown to the House that mainly through the influence and teaching of the American Missionaries, scarcely a considerable town exists in Turkey in which there is not the nucleus of a Protestant community. The new converts were at first, as usual, subjected to trials and persecutions, not, be it remembered, from the Turkish government, but from the heads of the churches to which they originally belonged. Lord Stratford and Lord Cowley at length obtained firmans of protection for the new sect, which was recognized by the Porte as one of the religious sects of the Empire, and received privileges accordingly. The spirit of religious inquiry has extended from the Armenians, among whom it principally took root, to the Greeks, and in some instances whole villages have embraced the reformed faith. The Greek clergy, backed by the Russian Mission, have done all in their power to check this movement; and when persecution was no longer available, Prince Menschikoff appeared at Constantinople. * * * The great end of Russia has been to crush the spirit of religious and political independence which has manifested itself of late years among the Christian subjects of the Porte, and in this she has almost, if not entirely, succeeded."

It is not, we think, without sufficient reason that Mr. Layard ascribes to the operations of Missionaries in Turkey the ominious attitude of late assumed by Russia towards that country. We have already in our columns referred to what has been called the Revival of pure Christianity in the East, and which has been described in a work bearing the above title, by the Rev. Mr. Dwight. The religious interest awakened in Constantinople through the labors of American Missionaries has spread with surprising celerity among the Armenians scattered through the provinces of Asia Minor and Syria, until we now find mention of the following among one hundred cities and towns in which there are either churches already gathered or congregations of inquirers viz.: Trebizond, Smyrna, Nicomedia, Adabazar, Brusa, Erzerum, Sivas, Aintab, Marsovan, Killis, Divrik, Tokat, Diarbekr, Nice, Kutayah, Kaisariah, Magnesia, Geghi, Marash, Zeitun, Antioch. There are three churches in the capital, and numerous Protestants in Rodosto, Adrianople and other cities of European Turkey. The congregation at Aintab numbers 800.

"'From nearly all parts of the country,' say Messrs. Dwight and Johnston, 'the cry comes up to us, send us preachers.' Pastor Hohannes, found throughout Turkish Armenia, a wonderful prevalence of evangelical sentiments, and for the most part great readiness in listening to the truth. The people generally are ready to receive the word of God as their authorized rule. In some places they said to him as he was about leaving, 'You have come and preached to us the gospel, and now you are going to leave us! If you go, who will preach to us the word of life? Who will teach our children? Who will be our spiritual shepherd?' In Arabkir, which has a large Armenian population, a great proportion of the people can read and many of them have read the Bible and other books from the mission press, and profited by them. In the district surrounding this city are at least 150 villages, all whose inhabitants are Armenian. 'This very year,' he says, 'FORTY preachers are absolutely required to supply the open places in Armenia, and next year seventy or eighty will be needed, and there will be a constant increase of the work.' 'Our souls are burdened,' add Messrs. Dwight and Johnston in behalf of the mission, 'when we survey the field here spread out before us, and contemplate the numbers of the people in all directions that are now ready and urgent to be taught the way of life, and the fewness of the labourers.'

"The sudden developement of the reformation at *Marsovan* affords a striking illustration of the rapidity with which changes are taking place among the Armenians. The seeds of truth were indeed planted long ago. It is more than twenty years since a respectable inhabitant of this place was going up to Jerusalem on a pilgrimage. Passing through Beirut, he there saw Yacot Agha, an Armenian ecclesiastic once well known to the Board, with whom he conversed, and from whom he obtained some of the Armeno-Turkish tracts published under Mr. Goodell's supervision when in Malta. 'On reading them,' says Pastor Simon 'he found that they were very good and profitable, and he perused them through all his homeward journey, and afterwards continued to read them; and he loved them very much. For many years he was entirely ignorant of the authors of these tracts; and it has only been within a few years past, since the word 'Protestant' began to be sounded abroad, and anathemas were read in the churches against 'Protestants' and their books, that he has learned that from them came these tracts. He still retains them, and he showed them to me. It was the first time I had seen these books; for they were printed a long time ago; and now I think they are out of print.'—This man is one of the leading evangelical brethren at Marsovan, and has suffered much loss of property through his love for the gospel. He, with several others, were sent as prisoners 24 miles to Amasia, in the summer of last year, where they were confined nearly two months; for two weeks they were in close confinement, and one day they were chained together, two and two. Pastor Simon visited the place on his return from Trebizond in September. He describes the town as eighteen hours, or about 50 miles from Samsun, on the corner of a fertile plain, surrounded by mountains, the scenery beautiful, and the climate salubrious; containing about 800 Armenian houses, and 1,600 Turkish. The extreme severity of the persecution was so overruled, in various ways, that it became necessary, for a time at least, to station Messrs. Bliss and Stephen there, rather than at Sivas; though the effect is to leave the little church at the latter place without the pastoral care which it needs."

Some of these converted Armenians are subjects of the Czar, having come to the knowledge of the truth while on a visit to friends in Turkey. The late modifications in the laws of Turkey, effected through the representations of the British Ambassador, allow Oriental Christians to make a profession of Protestantism—a thing not at all allowed in Russia. This religious movement has become especially distasteful to the Czar, since it has extended to the Greek Church, of which he affects to regard himself as Head. Many Greeks in Constantinople, Smyrna, and other places, attend upon Protestant preaching, read the Bible, and disclaim all connection with the Greek church in its present state. A number have been received into Protestant churches. These are undoubtedly the causes that, far more than any question about the holy places, have excited the animosity of Russia against the Porte; and in the attitude which she has assumed, we just see the more startling manifestation of that spirit of anti-proselytism, or anti-evangelism, which animates one and all of the absolute powers of Europe. How numerous, how secret, and how marvelous are the ramifications of some works. The master-minds of Europe are taken by surprise, when informed that the marching of 100,000 Russian troops into Moldavia, and the despatch of 100,000 Turks to confront them, and all that is alarming in the motions of a Turkish, an Egyptian, a Russian, a French and a British fleet, are connected in origin with the labors of a few Missionaries from the far west, seeking to revive primitive Christianity in the regions where Christianity was first planted. The labors of Missionaries, when accompanied by the blessing of the Lord of Missions, are destined to accomplish results of far more importance than the augmentation or diminution of national glory; but in the wondrous working of Divine Providence, even such inferior results as the shock of nations, the translation of crowns, the removal of seats of empires, possessing in the estimation of most an all-absorbing interest, even these results are made to spring collaterally from their labors. We have another illustration of this in China, where one of the mightiest movements that have ever been witnessed, a movement involving the internal welfare and the external relations of a nation as great in population as all Europe, is easily and directly traceable to the efforts of Christian Missionaries. Thus, as we look East and West, the two events that loom largest on the horizon are seen to be implicated in their origin with the labors of men whose single and humble aim is to bring men to the knowledge of the truth as it is in Jesus. The idea of exerting an influence in the world is one that possesses vast attractions for many minds; yet how few of these ever dream of the missionary work as that which affords the amplest scope for the exertion of an influence, and for the accomplishment of momentous changes.

After all, it is not of much consequence that the world should learn to admire missionary operations for the national and political changes that spring out of them; it is, certainly, not at all desirable that Missionaries should aim to secure admiration for their work, on any such grounds. They should remember that the work is Christ's, whose servants they are; the success is Christ's, whose soldiers they are; and the glory Christ's, whose subjects they are. And while beholding with surprise the strange results, springing in the providence of God, upon the

theatre of the world, from their labors, let them contemplate with greater surprise and with rapturous anticipation the glory, the holiness, and the felicity that belong to the destinies of a soul saved by grace.

REVIEW.

The Theory and Practice of Caste, &c. By *B. A. Irving, Esq., B. A.* London: Smith, Elder & Co., 1853. *A LoBas Prize Essay.*

There are two ways of making a book. The first is to read what has been written on the subject of the proposed work, compare what you read with your own observations, and after maturely weighing the whole, bring forward the fruit of your study in a consistent and harmonious treatise. As the plant after taking up the various earthy substances, fitted for its nourishment, and imbibing moisture and carbon from the air, makes them all parts of its substance, so the original thinker makes what he collects from other quarters all his own, and gives unity and harmony to his work.

But a book may be made simply by reading what a number of authors have written on the subject to be discussed, and making copious extracts in your memorandum book, and joining these together by such reflections as occur at the moment, without forming any consistent whole. The essay on Caste, of which we have given the title, seems to have been composed in the latter of these methods, and therefore we are not so much to seek in it the opinion of Mr Irving on any given subject, as the opinion of Munoo, of the Abbe Dubois, of Sir John Shore, or any of the other writers referred to. He does not even seem to have taken time to notice that his authorities are inconsistent with one another, at least he has not apprized his readers of the fact. If there be one subject more than another, on which we should expect in this essay a clear and distinct and uniform expression of opinion, it is the question as to whether *Caste*, as it exists at present in India, be a purely civil, or purely religious, or partly civil and partly religious institute, but upon this point opinions the most discordant are to be found in different parts of the volume, without the least attempt to reconcile them; or even hint being given that any such discordance exists. Thus in one place we have the following expression of the author's opinion, while he is under the guidance of the Jesuits, Dubois, and some Protestant Missionaries in the South. "If caste could be proved an item of the religious faith of the Hindoo, the scrupulosity of our Missionaries might be defended. Such however is not *now practically* the case. Whatever may be said on this subject in books which we venture to say not one native in ten thousand has ever read, whatever may be *theoretically* the case, caste is practically not a religious, but a social division of society. It is found existing among sects whose creeds are as different and as opposite as those of the Hindoo and the Christian. Is not, then, conduct such as our Missionaries have exhibited, alien to that enlightened and liberal spirit of Christianity, which received the impress of Divine authority at the council of Jerusalem? The sentence of James was "not to trouble them which from the Gentiles are turned to God, and it seemed good to the Holy Ghost to lay upon them no greater burden than mere necessary things." The utter ignorance, in the writer of these remarks, of the whole matter in dispute, is very lamentable. Grant that caste is a social distinction, then when a religious duty, and a social distinction come into competition, which should give way? Every man that believes in a God will say, the latter of course. But the sticklers for caste in the Churches of Southern India make the religious give way to the civil. A British soldier, or non-commissioned officer, is not allowed to sit down before a commissioned officer, yet both sit together in the House of God. The precept of man yields to the precept of God. The soldier may approach the altar of communion with his commanding officer, though they may not partake of a common meal together. Not so in Southern India; and the whole of this dispute in modern time has arisen from a number of caste-men rising up, and leaving the communion rail, when a low caste person to whom the Bishop had nodded to come up, and occupy a vacant space, did so at his bidding. Fancy James or Paul tolerating such a monstrosity in an Apostolic Church. If caste is a civil distinction let it give way like civil distinctions among ourselves in the House of God. Nay there are Christian Protestant Churches in India, where caste is more highly honoured than (Proh pudor!) in the idol temple of Jagannath, where caste distinctions are suspended. But in the beginning of his book, when explaining what caste is the author lays it down positively that caste is a *religious* distinction among the Hindoos, and that it is in this that it differs from distinctions of rank among European nations. His words in contrasting the two are; "In India, on the other hand, it is professedly a *religious institution*, upheld by sacred books, and protected by every argument which can be drawn from antiquity, and prevalence. In this consists the great difference. This it is which makes it so important, which renders it so strongly prevalent, not as in England among the higher classes, but in every corner of Indostan and which has preserved some of its arbitrary regulations unimpared for centuries."—p. 22.

Writing now under the inspiration of Munoo and Sir William Jones and others of his learned commentators, caste is said to be a religious institute, and to owe to this circumstance its power and prevalence!

If our readers want to find in a short space a summary of the good, bad and indifferent that has been said on the subject of Missions, and to see recalled the misrepresentations by men who are dead of Missionaries who have gone to receive their reward, they will find some rare specimens in this volume. A figurative expression of Mrs. Judson's (p. 150) is taken literally, and a tissue of absurdities woven from it, on the supposition that Mr Judson literally stood at the door of his house, and literally called out to the Burmans, "Ho every one that thirsteth come ye to the waters." Missionaries, among other things, are blamed for learning the language from low natives, whereas the real fact is, that three fourths of the men who have taught Missionaries the native languages in India have been high caste Brahmans, men holding a respectable place in society. In the following passage we have a curious notion of universal toleration:—"We are not, however, the first, who have attempted to modify it (caste), nor the only persons who have preached universal toleration in India. The Sikhs, under their founder Nanik Baba, absolutely abolished caste. They allowed of all religious opinions so far as they did not offend others. Whilst on the one hand they forbade idolatrous processions to Hindoo Deities, on the other hand the killing of cattle was prohibited, and no muezzin from the lofty minaret summoned the faithful to prayers." p. 161. What would be said if the English were to introduce a toleration like this?

General assertions too are made that are far from correct, as for example when it is said of Brahmans that "they are professed beggars," and "deep is his (a Brahman's) degradation when forced to betake himself to an honest trade.' Brahmans on this side of India esteem it no degradation to act as clerks in government offices, as teachers to European gentlemen and in schools. On the contrary, they count these employments more honourable than begging, and in these tens of thousands are employed throughout the country. When he says again that "no land has been assigned to them by the Hindoos or the Moslems," he says what every European in the Bombay Presidency knows to be notoriously contrary to fact, and the assertion of which every one will view as simply ridiculous. See p. 110.

With all this there are many good observations interspersed throughout the volume, and near the end an account is given of the influence education is now exerting in improving the native character, weakening the influence of caste, and preparing the way for the diffusion of Christianity. Pity that English writers, who have never been in India, should publish on such difficult and intricate subjects, where the want of personal experience is sure to lead them into so many ridiculous blunders.

CORRESPONDENCE.

TO THE EDITORS OF THE BOMBAY GUARDIAN.

MORMONISM MORONIFIED, FROM THE 'PATEE' OF JOSEPH.

Sirs,—Mormonism at a first glance does attract attention towards it, but on a closer examination you find it only to be frothi from the bunghole of fanaticism, or, like a "Frenchman's" shirt, it has no body, the cloth is all gone in fronting the collar and wristbands. Many a good joint has been spoiled by bad cooks, but it requires an adept to get you up a savoury dish from fish, that has been kept *rather* too long in the larder? It is no hard matter to prove that light is light, but to set about to convince you that darkness is light, and green is no color at all! I say again, that humanity cannot stand to be thus outraged, its feet get blistered, and if you are kicked for your audacity no wonder! But to calm myself down to my task, I promised in my last to give you an item or two, from the golden plates,—i. e. "The Bible of the Mormonites," or as it is styled "The Book of Mormon." You may think I am joking, and have got a desire to play with your feelings before I give you the treat! No such thing. I feel a sensation like the man who was sent to choose the tree that he would like to be hanged on. There is nothing in Mormonism pleasing, but painful, like the man in the wood selecting a tree, his heart is bleeding, he looks upon all the trees equally and alike "with tears"; nothing but the painful necessity of an outraged law would interfere with such a distressing case. Dare you think that God is not distressed in being compelled to own a relationship with such beings, low as we are sunk—does not every step in the downward course sink us lower in the estimation of superior intelligences? Are we to suffer the vile brand of Mormonism to fall upon our common kind without protesting against it? No, rather let us like Job (xxxi. 22) suffer our arm to fall from the shoulder blade, and mine arm be broken from the bone, rather than it should be said, we thought nothing of the *stigma*. Mind you, we all have a hand in the nineteenth century, century will be compared against century, and each individual will be brought to an account for the evil that existed in *his* time. It will be seen at the time by the *scars* found upon you, how you existed under it, wreath'd at war or peace with it. There will be more of your Cain's taunting replies then—"Am I my brother's keeper?"

At the last, here you are.

Extracts from the Book of "Mormon."

Page 135. "The Lamanites did eat nothing but *raw* meat." Page 36 "And so great were the blessings of the Lord upon us, that while we did live upon 'raw meat' in the wilderness, our women did give plenty of suck for their children, and were strong, yea, like unto the men." Now what do you say to that? you purveyors to Her Majesty, you ought to gather a hint from this ancient source of until now hidden wisdom found in the "patee" of Joseph. This stone of "Daniel" cut out of the mountain of America without hands, and *handed* to Joe *the young* man, "Joe the junior."

Page 55. "And I 'Lehi' go the way of all the earth. But behold the Lord hath redeemed my soul from hell. I have beheld his glory, and I am encircled about eternally in the arms of his love."—Page 58. "And now behold, if Adam had not transgressed he would not have fallen! but he would have remained in the garden of Eden, and all things which *were* created must have remained in the same state which they *were*! after they *were*! and they must have remained for ever, and had no end, and they would have had *no* children (did not God say be fruitful and multiply?) wherefore, they would have remained in a state of innocence having *no* joy; (wonderful

no joy in a state of innocence?) for they knew no misery (did you hear that?), doing no good, for they knew no sin. But behold all things have been done in wisdom of him who knoweth all things. Adam fell that men might be, and men are, that they might have joy! (walking daily with God in a state of innocence creates no joy! extraordinary). And the Messiah cometh in the fulness of time, that he may redeem us the children of men from the fall (rise, it should be called), and because they are redeemed from the fall, they have become free for ever (what is Joseph freeing us from if that's the case), knowing good from evil to act for themselves and not to be acted upon (here is water above its level again); wherefore, men are free according to the flesh, and all things are given unto them which are expedient unto man! (I thought this was given *before* the fall) and they are free *to choose* liberty and eternal life (Joseph you got that crutch from John Wesley.)"

Page 62. "I 'Nephi.' But, behold, my sons and my daughters, I cannot go down to my grave, save I should leave a blessing upon you: For, behold, I know that if ye are brought up in the way ye should go, ye will not depart from it, wherefore if ye are cursed, behold I leave *my* blessing upon you (*that* will be an antidote no doubt) that the curse may be taken from you and answered upon the heads of your parents, wherefore, *because* of *my* blessing the Lord God will not suffer that you shall perish, wherefore he will be merciful to you and unto your seed for ever. (The soul that sinneth *it* shall die, the sin of the son shall not be laid on the head of the father—Joe you are a wretched Bible maker.)"

Page 63. "I 'Nephi.' He hath filled me with his love to even to the consuming of my flesh, he had confounded mine enemies, unto the causing of them to quake before me. Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the night time and by day, I have waxed bold in mighty prayer before him, yea, my voice have I sent upon high, and angels came down and ministered unto me, (Bah!) and upon the wings of his spirit hath my *body!* been carried away upon exceeding high mountains, and mine eyes have beheld great things, yea, even too great for man, therefore I was bidden that I should not write them (well, so we must be content to remain in our own happy ignorance.)"

Page 66. "Wherefore, the word of the Lord was fulfilled which he spake unto me, saying, that inasmuch as they will not hearken unto thy words, they shall be cut off from the presence of the Lord, and behold, they were cut off from His presence, and he had caused the cursing to come upon them, yea, a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint, wherefore, as they were white and exceeding fair, and delightsome that they might not be enticing unto my people (Bah) the Lord God did cause a skin of blackness to come upon them (so we are favoured at the last, with the knowledge of how, and for what we got black skins among our fallen race (Joe has made some bold guesses!); and thus saith the Lord God, I will cause that they became lothsome unto *my* people (Bah!) save they shall repent of their iniquities, and cursed shall be the seed of him that mixeth with their seed for they shall be cursed even with the same cursing. And the Lord spake it, and it was done, and because of their cursing, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey (what a family likeness there is between those Mormon children and their ancient fathers!) And the Lord God said unto me, they shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me and hearken unto my words (how striking the likeness!) they shall scourge them even to destruction (this completely upsets the blessings on page 62—a liar ought to have a good memory)."

Page 548. "Both men and women, and children were *armed* with weapons of war (Bah!) having shields, and breast plates (please to steady my hand, until I put this down) and head plates, and being clothed after the manner of war, they did march forth one against another to battle, and they fought all that day, and conquered not,"—and so on day after day until all were slain, as I have said before, not a single man Jack was left to tell the tale, even the two lenders were killed, How we have come by the particulars of the fatal strife I cannot tell. It came of itself I suppose, in the same manner as we got the dying account of the "babes in the wood?" But what do you say to the children in helmets, &c? From the crusading days of 'Peter' the Hermit, down to the retreat of the 'Night of Hykulaie' from 'Candahar' the like of *this* was never known? Halt there, I was quoting the above ludicrous story to Mr. West, a Latter-day prophet, just from the Salt Lake, and now in Bombay, and what do you think he told me? He said "That he had actually seen the like, accompanying the word with signs of [illegible] having he had seen children in America so [illegible], and so high up to so high! with bowie knives skivv[illegible]ring each other." If you had seen the look I cast at the Yankee, ay! as I jumped up to bid him good [illegible], saying "well Mr. W. after that, you have taken the cool off my pipe, you are fit to travel after that." Volney, in all his various researches never stumbled upon such a catacomb of musty lore as the 'Gulliver' may receive credit for after ours. His island of green cheese and oceans of wine may yet be found out if we could only get his charts and maps, they may possibly be found when the remaining pittes of Joseph's are permitted to be unsealed and given out to the world. Joseph told us, that he would give us more from the 'patee' so soon as he saw that we had got the first part comfortably down."

But I must call a halt before I make a 'Punch' of your paper; a juggler could learn a few tricks in his way from this 'Patee' of Joseph's; it is not many people that has found patience to wade through his book of Mormon. I have done so, and I can assure you that I found it a horrid slough to be in—there are parts in it, so sucking and soft, that it would almost "beg a snipe" to keep a footing in any shape!

3d *October*, 1853. H. R.

P. S.—What can we do? Solomon declares—"Though thou bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him."—Prov. xxvii. 22.

WEEKLY EPITOME OF NEWS.

FRIDAY,—OCTOBER 14.

An American newspaper informs us that the Rev. D. O. Allen, for many years Missionary in Bombay, and now on a visit to his native land, where he arrived in the month of June last with somewhat improved health has received from Amherst college the degree of D D.

—— The following is from the *Calcutta Christian Advocate*:—"Bishop Gobat, the Episcopal Bishop of Jerusalem and an Evangelical, has been enabled with advantage to the interests of Evangelical religion to distribute Bibles and Prayer Books to the members of the Oriental Christian Churches. These Bibles and Prayer Books were sent out to Bishop Gobat by the Society for the Propagation of the Gospel. On this being made known, the Puseyites headed by Mr. Denison, and Mr. Neale the corrupter of Bunyan's Pilgrim's Progress, raised a hue and cry on the subject. They said 'What right have the Society to interfere with these ancient Churches in the distribution of Bibles and Prayer Books?' It did not suit the tastes of these lovers of antiquity and of ecclesiastical forms and ceremonies, that their ignorance should be enlightened, or the corrupt state into which religion had fallen amongst them, should be reformed. Say they:—'Let them alone in their superstition and ignorance. Why disturb the stillness of death which prevails in them. They are ancient Churches and ought not to be disturbed.' The answer is, certain members of these Churches desired the Bible and the Prayer Books. To which it is replied by these sticklers for antiquity and the divine right of corrupt and idolatrous Churches, 'It is not the business of the Society for the Propagation of the Gospel or a Bishop of the Church of England or of Prussia to interfere,' and they have been trying the issue at a meeting of the Society The subject is not yet settled, it having been for the present suspended, until further information can be obtained from Jerusalem."

—— The *Record*, referring to Mr. Layard's speech, (noticed in our editorial columns,) says:—"The example of the American missionaries should surely stimulate British Christians to exertion in a field where there is so much encouragement. The Bible Society has two agents engaged in circulating the scriptures, and we are happy to hear that the Church Missionary Society is resuming the missions which they had at one time abandoned. The post which they once occupied at Malta, may now be said to be filled by the Malta Protestant College, whose quiet but remarkable progress seems only to be retarded by the want of adequate funds, a want which must be attributed to the apathy with which the East has been too long regarded in Britain. We trust that this stain on our Christianity will now be wiped away, and that British Christians will see the necessity of emulating their American brethren, whose glorious success in the East now attracts the notice even of the Czar of Russia and the heads of the Eastern Church."

—— It is proposed in Madras to establish religious libraries for Military stations. We think the suggestion a very important one, and doubt not that the requisite funds would be easily obtained. A complete set of the Tract Society's publications would of themselves constitute a good commencement for a library. The *Madras Christian Herald* says concerning the scheme:—"The Religious Libraries in question are intended for the benefit more especially of the European Soldiery, the Serjeants, and Bandsmen of Native Regiments, and indeed all who can read English among our troops in India. Continually on the move as that body of men must always be, now at Madras, next year perhaps at Jaulnah or Moulmein, the private Library of each Soldier must necessarily be very small. His books are soon read through and seldom re-opened. If there were a library at every Military Station throughout the Presidency, and if these libraries were all of them under one uniform management, it would certainly be a great comfort at least to the reading class among the troops."

—— 28,000 chests of Opium have been received in Bombay this year. Three years ago less than 16,000 were imported. Last year 26,000.

SATURDAY,—OCTOBER 15.

—— A correspondent of the *Telegraph and Courier* says:—"Surat is in a dreadful state of excitement, Lt. Hodgson, our worthy new Superintendant of Police, has issued an order to kill the dogs in the city, the consequence is, as he refuses to rescind it, the whole of the shops are closed. The Gun-Carriage bullocks are getting an extra seer of corn, and every civilised person hopes that a dose of delicious grape may be duly administered, to the fat Banians. The price of ghee in the city is now 3 seers for a rupee—surely it reflects but little credit on the Government that the people of a city that has been in our possession so long should be able to set the authorities at nought thus—it all comes of the timidity shown by those in authority here when the rupee duty was first ordered to be levied on salt. I believe the inhabitants now expect, and very naturally, that it is not as the Government wills, but as they do, that the orders given shall be carried out. That the Mussulmans are like jackals looking out for the bits, that may fall to their share. The night before last 500 of them assembled at one of the gates of the city and at night broke into a couple of Banians' shops taking every thing they could get, and it is confidently reported that if the Collector's Sheristedar still withholds his decision and the Banians remain obstinate, that on Friday (the day of the Mohorrum) the followers of the Prophet after having cooled their Taboots, intend to try the pluck of the Hindoos and pay them off for starving them as they are now doing."

MONDAY,—OCTOBER 17.

—— A correspondent of the *Bombay Times*, writing from Mahabuleshwar, speaking of the late melancholy wreck at Bankote, says:—"It seems from what I could glean, that the Tindal of the Boat went too far to the northward of the Port, got at once amongst the rollers which speedily capsized her, she then drove in upon the heavy breakers on the bar, was dashed to pieces on it, and several lives were thus sacrificed there is reason to fear through the ignorance of the boatmen, who, had they known the place, would have hugged the *southern point* of the harbour, which is the only safe channel to steer for, but even this should not be attempted on any account at night. The boat should have been anchored outside, clear of the rollers, and have waited quietly till daylight in the morning, when she could have gone in free of any danger. Four of the men only were lost, the rest got safely on shore, the two Ayahs were drowned but their bodies I believe were picked up as also the infant's; poor Mrs. Maiet lies interred, I hear, near the remains of her maternal Grandfather, General Kennedy, who was buried in a knoll at the Southern entrance of the River; a small monument in the shape of a Pyramid now marks the spot of his last resting place, together with his hapless grand daughter and great grandchild. This is a curious and remarkable instance of the uncertainty of human life, and plainly shows how mysterious are the ways of Providence, for we know not the time when our hour cometh, as in the midst of life we are in death. The remains of the Bundel Boat are now lying on the Beach close to the village of Bancote, and a more perfect wreck I never saw; she is in fact broken *in pieces*, scarcely a part of her left together, which proves how heavy the surf was at the time she got into it. I find from enquiry that there was on that day a strong southerly breeze, which caused a heavy swell to roll in and the breakers of course were in proportion, so that a Boat getting amongst them would soon break up."

—— The *Poona Observer* says:—"A committee, consisting of the Military Secretary to the Commander-in-Chief, Major H. B. Harvey; Captain Morse; Captain Studdert; Dr. Turner; Lieutenant Purvis; Lieutenant Stuart; and Mr. Lack, the Manager of the Horticultural Garden at Kirkee, assembled on Thursday, the 6th instan', and inspected the gardens recently formed by the European Soldiers of the different Corps at present in Poona. The gardens, originally suggested by Lord Frederick FitzClarence, have all been completed within the last two months, and we are assured that some of them now present a most beautiful appearance. Prizes, ranging from fifteen to five rupees, have, or will be distributed amongst the successful competi-

tors. It is the intention of the Commander-in-Chief, we are assured, to give every encouragement to the pursuit of this recreation, conducive, as it is, to health, and judicious, as it is, in policy. From our advertising columns it will be perceived that a Flower Show will take place on Wednesday next, the 19th instant."

—— The *Delhi Advertiser* has become the *Indian Standard*.

—— The local papers mentions the death by suicide of Henry Dudley, a pensioner, aged 45 years. He was in the European General Hospital, and in a state of delirium tremens at the time. He had been in this state once or twice a year, for some years prior to his death; and was capable of continuing sober, by entire abstinence from liquor, for six months at a time. About a fortnight ago he wrote to have his name taken from the roll of the Teetotal Society, as he was expecting to go to a ball, where he would have to drink. What should be the feelings of those who invited him to that place, and who urged him or encouraged him to drink?

—— The *Church Missionary Intelligencer*, for September, contains an article on the movement in China, from which we extract the following:—"No little mystery exists with respect to the Teen-wang, or heavenly prince, and there is even room for doubt of his being still alive. The imperialists all declare him to have died some months back; but with them the wish may be father to the belief. The insurgents all speak of him as living, but few, even of the long-haired, except the higher leaders, could say they had seen him. He is said to come out occasionally in a large chair; but it is so completely shrouded in yellow silk as to render the presumed occupant invisible. He is said to inhabit the Yamun of the governor-general, in Nanking, and our countrymen who rode past that establishment certainly saw signs of its being occupied by a person of great importance. Seclusion from the vulgar gaze is held by Chinese custom to be indispensable for the person of the sovereign."

—— A Missionary, writing in the *Madras Christian Missionary Record*, says:—"Talked to the people of Venkatesh-warrooloo, the god at Tripati. This led to our referring to the wonderful miracle said to the performed at that shrine annually. The deluded votaries of this monster god supply him every year with a pair of new shoes (about eighteen inches or two feet in length). I have seen them myself or rather an odd one, carried about the streets of Musulipatam, for the people to venerate, and for a more practical reason, to collect as many pice as possible to pay travelling expenses up to Tripati. The shoes are placed at the door of Venkateshwarrooloo's abode. In the course of the night, when all is still and quiet, when no human eye is near to behold, the god puts on his new shoes to stalk about the mountain. Long before the day dawns he retires again to rest, forsooth he 'loves darkness better than light.' In the morning of course, the shoes are exposed to view, when it is clearly seen that they are considerably worn, so great having been the perambulations of the god. This story is related as a fact, and, as a matter of course, is a most satisfactory proof, to the superstitiously credulous heathen, that, Venkateshwarrooloo is, indeed, a god, worthy to be worshipped. To the astonishment of my hearers, I unravelled to them the wonder, in a very natural way, by telling them that, though Venkateshwarrooloo had feet he could not move them, and that the reason why the shoes were found worn, was because the Brahmins sat up for the greater part of the night rubbing and scraping them against the steps of the temple, to make them assume the used appearance. This elicited a hearty laugh, and I felt assured that many present thought I had given them the true version of the affair."

—— At a meeting held in Constantinople, June 13, in honor of the jubilee of the British and Foreign Bible Society, "Lord Stratford de Redcliffe addressed the Meeting at some length, explaining the objects for which we had come together, and enlarging upon the most encouraging results of the efforts of the Society during the last fifty years. He alluded to the exceeding smallness of the origin of the Institution, and to the fact that its beginning was in the midst of the distractions and calamities of war. It was when Napoleon was near the zenith of his day, and England was at war with almost every nation of Europe, that the thought was first conceived of sending the Bible to every country of the world. He said that he was reminded of the ancient heathen fable of a golden chain suspending the world from the throne of Jupiter. That fable had become realized under the Christian system, for the Bible was the golden chain suspending the world from the throne of God. And it is in the midst of dangerous times this darkened world. His Lordship referred to the fact that the Roman Church has its regular Jubilee once in fifty years, the idea of which we could not but approve, although we could not sympathise with that church in its views of religion. 'But,' he said, 'with how much greater propriety may we celebrate the Jubilee of the Bible Society—far higher, and purer, and more ennobling than those of the Roman hierarchy—than to disseminate the knowledge of salvation through the world; and especially when we are so much encouraged by the past progress, as to give us the confident hope of the completion of the work?'

"'The country in which we live,' said his Lordship, 'has afforded a large field for the Society's efforts.' He then warmly commended the zeal and discretion that had characterized the agents that had been employed in spreading the Bible in Turkey, and alluded especially to the labours of the American, English and German Missionaries, who had all acted in beautiful harmony in carrying forward this work. His Lordship sat down amid the reiterated applauses of the Meeting."

TUESDAY—OCTOBER 18.

—— We find the following in the *Bombay Times*:—"A funeral sermon was preached last Sunday evening at Trinity Church by the Reverend George Candy, in memory of the late Mrs. Malet and infant, the circumstances attending whose melancholy death are already familiar to our readers. The reverend gentleman took for his text the words, 'Precious in the sight of the Lord is the death of his saints.' After dwelling for some time on the solemn subject of death, and the right definition of the term 'Saints' in contradistinction to its acceptation by the Romanists, the preacher alluded to the fact connected with the accident, which led to the death of the lady and child, and said that from his acquaintance with the late Mrs. Malet, he believed her to be really a child of God. She proved it by her conduct;—although it pleased God to afflict her with illness for a long time previous to her demise, she endeavoured whenever her strength permitted, to attend the worship of God at that Chapel; she also took a deep interest in the welfare of the Indo British School, and often expressed to him (Mr Candy,) her desire to take a personal share in its management, but her strength was unequal to the work. Mr. Candy stated that her last moments, when death seemed inevitable, was, as he learned from her bereaved partner, calm and composed, and resigned herself cheerfully to the will of her Heavenly Father. Occasion was then taken in conclusion, from this incident, to impress upon the congregation, the necessity of being always prepared for death, it having been remarked, that whatever arrangement, and precautions, man may in his wisdom take, to guard against accident, as was done in this case, the will of God must be fulfilled. The discourse was truly impressive and affecting, and drew tears from many an eye. That it may serve the end aimed at by the preacher, is our most earnest wish."

—— The *Lahore Chronicle* says that the new Nawab of Bahawulpore is a sad and a fool, mixing his folly with a dash of crime whenever his inclinations are thwarted; and adds as follows:—"We suppose the Chief Commissioner cannot order him to surrender the person of Shah-Nawaz-oodeen, but he can punish Hajee Khan in another way. He can withdraw the British Agent from 'His Highness's Court, as a signal mark of his displeasure, and thus shew the Daoodpootras that their ruler is deprived of British support and countenance.' Then we should say, if they can hear us, that the wisest plan for them to pursue would be to assemble in their several communities, formally depose Hajee Khan, and as formally tender their allegiance to the Government of India, who, if the movement were general and well-conducted would not refuse to receive charge of a country that would add little to their strength or revenue, but would be of some advantage as a connecting link between Sind and the Punjaub. We commend our advice to those who are interested in the affairs of the unfortunate country of which we are writing."

—— The following particulars relating to the decease of Mr. Thomason, are given by a correspondent of the *Benares Recorder*:—"About 11 P. M. Monday, 26th September, there was a decided change for the worse, and his family were summoned. On seeing them, Mr. Thomason asked the medical attendant present, if he thought him in a dangerous state, adding, 'Tell me your real opinion of my case, for *I am not afraid to die.*' Being told that he was in a very precarious state, and could not survive long, as he had lost all strength, and could retain nothing on his stomach, he asked a member of his family to read him the last chapter of Galatians. Afterwards, another repeated at his request part of the hymn for the 24th Sunday after Trinity: (Keble's). He asked to have the service for the Visitation of the Sick read to the station to administer the sacrament. He frequently expressed himself as having no bodily pain, and being "*perfectly at rest;*" and the only thing that seemed to trouble him was the extreme exhaustion, which nothing given him appeared to relieve. [illegible] tion of every thing just as he used when in health, and at 5½ A. M. of the 27th, his soul departed in peace. So gently did death take place, that those who were watching him could hardly tell when the blow was struck.

"And so died James Thomason.

"Let me die the death of the righteous, and may my last end be like *his*.

"There is an affecting circumstance connected with the last chapter of Galatians. It was a favourite chapter of Mrs. Thomason's, and fourteen years ago was read to her on her deathbed. I have little doubt that the mind of the dying Statesman reverted to the long lost one whom he was about to rejoin, and that it was as *her* chapter that he asked for the last of Galatians."

"His last note to me, dated Barreilly, September, 20th, concluded as follows:—

"I have no specific illness, but loss of appetite loss of strength, loss of power for any exertion whatever, symptoms of the frailty of the tabernacle in which we dwell. We know that it must be dissolved; how or *how soon*, we do not know. Let us be sure that we have another building not made with hands ready to receive us.

Yours affectionately,
J. THOMASON."

"Thus closes a correspondence of 22 years; had he known that this was to be his last note of affectionate advice, it could hardly have been more suitable."

WEDNESDAY,—OCTOBER 19.

—— Mr. George Russell Colvin, Judge of the Calcutta Suddur, has been nominated to succeed Mr. Thomason, as Lieutenant Governor of the N. W. Provinces.

—— The *Bombay Gazette* says:—"It reflects little credit upon our enterprize that in Bombay—the seat of a vast commerce and the best port of a fertile country, having a sea-board of upwards of three thousand miles, no Mercantile Steam Navy of any importance can be got up! Why should this be so? The German, Atlantic, and Pacific Oceans are thickly studded with magnificent steamers, the property of enterprizing companies, while the inland seas of Europe are crowded with the steamers of all nations. The Mediterranean is particularly so; but cross the Isthmus of Suez, and you find the Indian Ocean as solitary as a desert, though the highway to India;—with nobody but a patriotic parliamentary orator knows how many millions of inhabitants."

After referring to the Austrian Lloyd's, Company of 58 steamers, 9,320 horse-power 23,105 tons register, the *Bombay Gazette* adds:—"With a powerful auxiliary such as this on the other side of the Isthmus, what a change would be effected in our Overland communication could we but get a well managed Company in Bombay to take up the line on this side! Such a scheme would be beneficial to the whole of India, and we venture to say that, those on the eastern side of the Peninsula who are entirely dependent on the P. and O. Company, have no reason to be so enamoured of that Company as to refuse their support to any new enterprise which would bring about a healthy opposition."

THURSDAY,—OCTOBER 20.

—— The following is from the *Harkaru*:—"We were gratified to learn, from a report made by Colonel Maclean regarding the Kaffr converts to Christianity that, during the protracted hostilities and doubtful chances that have occurred at the Cape, there was only one Kaffr who proved faithless and deserted to the enemy. It appears that the efforts made by these converts to raise produce have been attended with very satisfactory results, both as to their own realizations, and also as to the advantage which has been derived from the fruits of their industry by our own people."

—— The *Calcutta Christian Intelligencer* says:—"Mr. Cuthbert stated, that intelligence had arrived from England of a new Missionary about to be added to the C. M. S. N. India Mission, the Reverend H. D. Hubbard, B. A., of Cains College, Cambridge, brother to the Reverend Mr. Hubbard, who, together with the Reverend Mr. Jackson, is coming out to commence the S. P. G. Mission at Delhi.

Mr. Hubbard and Mr. Keene of Oxford (the latter assigned to the Punjab Mission) were to come out to India together; and Mr. Rebsch (assigned as a lay Missionary labourer to Jubbulpore) will reach India a little before them.

It was the Society's intention to commence Missionary work at Kangra, on the borders of the [illegible] arrangements could be made. [illegible] at Koteghur, is to be placed there. Mr. Proohnow, the Missionary of Koteghur, who has lately returned in restored health from Europe, is at present on an interesting tour, through Tartary, towards the frontiers of China; the [illegible] of the hour prevented him reading some very pleasing extracts from Mr. Proohnow's Journal."

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CIVIL APPOINTMENTS, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 18th October 1853.

The leave of absence granted to Lieutenant W. T. Johnson, Acting Second in Command of the Guzerat Irregular Horse, under date the 20th July last, is to have effect from the 10th ultimo.

Bombay Castle, 19th October 1853.

Lieutenant F. Schneider, Adjutant of the Sawunt Warree Local Corps, resumed charge of his duties on the 5th instant, from the leave of absence granted to him on the 17th August last.

Under the authority of the Government of India, the Right Honorable the Governor in Council is pleased to recognise Mr. George William Campbell as Acting Consul for Austria at Bombay, during the absence of the Consul Mr. A. H. Campbell.

By order of the Right Honorable the Governor in Council,

A. MALET, Chief Secretary.

JUDICIAL DEPARTMENT.

Bombay Castle, 18th October 1853.

Appajee Sawant, First Civil Hospital Assistant at Ahmedabad, is transferred to the Jail Hospital at that station.

Bombay Castle, 4th October 1853.

Captain C. F. Grant, Superintendent of Police at Kaira, is allowed leave of absence for one month, under Section V. of the Absentee Rules, to proceed to the Presidency, on Medical certificate.

Captain C. Moyle, Acting Superintendent of Police at Broach, assumed charge of his office on the 30th September

Bombay Castle, 15th October 1853.

Under the provisions of Act XIV. of 1835, Captain C. Moyle, Acting Superintendent of Police at Broach, has been appointed an Assistant Magistrate in that Collectorate.

First Hospital Assistant Diggajee, of the Civil Hospital, Dhoolia, has been transferred to the Jail Hospital at that Station.

Bombay Castle, 18th October 1853.

Mr. C. M. Harrison, Judge and Session Judge of Sholapore, resumed charge of his duties on the 29th ultimo.

Mr. J. W. Stack, Third Assistant Collector and Magistrate of Tanna, has been examined in the Regulations, and found qualified for the transaction of public business.

Bombay Castle, 19th October 1853.

Lieutenant F. W. Aikins, Adjutant of the Candeish Bheel Corps, is allowed an extension of leave for five days, from the 20th to 24th instant.

TERRITORIAL DEPARTMENT—REVENUE.

Bombay Castle, 13th October 1853.

Mr. H. Liddell, Collector of Surat, resumed charge of his duties on the 8th instant.

Mr. A. Gray, Acting Sub Conductor of Colaba, has been permitted to proceed into his Districts, on duty, from the 3rd instant.

Bombay Castle, 14th October 1853.

Mr. E. D. Neave, 2nd Assistant to the Collector of Khandesh, has been allowed leave of absence for one month, from the 4th proximo, under Section XI. of the Absentee Regulations, to proceed to the Deccan, on private affairs.

Mr. A. W. Elliot, Acting Deputy Collector of Customs, and Acting Deputy Opium Agent, Bombay, has been allowed leave of absence for one month, to proceed to Mahableshwur, on private affairs.

Bombay Castle, 15th October 1853.

Mr. T. C. Langlands, Collector of Sholapoor, has been allowed to proceed into the Districts of that Collectorate, on duty.

Bombay Castle, 17th October 1853.

Mr. W. W. Bell, Acting Collector of Ahmednuggur, is allowed to proceed into the Districts of his Collectorate, on duty.

By Order of the Right Hon'ble the Governor in Council,

R. WALLACE, Deputy Secretary to Government.

Bombay Castle, 19th October 1853.

Mr. N. A. Dazell, Uncovenanted Assistant to the Collector of Customs, Bombay, has been allowed leave of absence for two years, to proceed to Sea and Australia, on Medical certificate.

Nana Manjee, Deputy Collector of Poona, has been allowed leave of absence for one month from the 20th inst., on urgent private affairs

By Order of the Right Hon'ble the Governor in Council,

A. MALET, Chief Secretary.

TERRITORIAL DEPARTMENT.—FINANCE.

Bombay Castle, 7th October 1853.

The Right Honorable the Governor in Council has been pleased, under the provisions of Section XI. of Act III. of 1840, to appoint Mr J. G. Lumsden to act as Government Director of the Bank of Bombay, during the absence of Mr. Goldsmid from the Presidency.

Mr. J. G. Lumsden to act as a Member of the Mint Committee, during the absence of Mr. Goldsmid from the Presidency.

By Order of the Right Hon'ble the Governor in Council,

R. WALLACE, Deputy Secretary to Government.

Mr. H. P. Malet to act as Sub-Treasurer, General Pay Master, Superintendent of Stamps, and Secretary to the Government Savings' Bank, from the date of Mr. H. W. Reeve's appointment as Acting Revenue Commissioner, Southern Division.

By order of the Right Hon'ble the Governor in Council,

A. MALET, Chief Secretary.

GENERAL DEPARTMENT.

Bombay Castle, 14th October 1853.

Mr Malet, Chief Secretary, having returned to the Presidency, Mr. H. E. Goldsmid, Secretary to Government in Revenue and Financial Departments, will join the Right Honorable the Governor at Malcolm Peith, as Secretary in attendance, and in charge of the Civil Departments. During Mr. Goldsmid's absence, the duties of the Revenue, Financial and Railway Departments will be conducted by Mr. Malet, Chief Secretary.

Bombay Castle, 17th October 1853.

Second Grade Apprentice Gungadhur Bhicajee, of the 3rd Battalion Artillery, to be transferred to the Civil Hospital, Ahmedabad.

First Hospital Assistant Mahomed Khan, now doing duty in the Sanscrit Jejeebhoy Hospital, is appointed to the Civil Hospital at Ahmedabad.

By Order of the Right Hon'ble the Governor in Council,

R. WALLACE, Deputy Secretary to Government

Military.

Bombay General Orders.

BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 12th October 1853.

No. 633 of 1853.—The following promotion is made:

14th Regiment Native Light Infantry.

Ensign A. G. Paul to be Lieutenant, vice Henderson, deceased. Date of rank, 1st September 1853.

The undermentioned Officer is ranked from the dates specified opposite his name, and posted to, the 23rd Regiment N. L. I :—

Richard George Je[illegible]b, rank as Ensign in the Regiment, 22nd Septembe[illegible] 1853—Army 12th June 1852.

No. 604 of 1853.—The following promotions are made:—

Corps of Engineers.

Lieutenant (Brevet [illegible] Captain) W. D. Graham to be Captain, and 2nd Lieutenant J. T. Walker to be 1st Lieutenant in succession to Berthon retired. Date of rank, 30th September 1853.

The undermentioned Officer is ranked from the dates specified opposite his name and posted to the corps of Engineers, vice [illegible]er promoted :—

Alexander Davidson, rank as 2nd Lieutenant in the Regiment, 30th Septe[illegible]mber 1853—Army, 8th Dec. 1848.

Bombay C[illegible]astle, 8th October 1853.

No. 606 of 1853.—The following Native promotions and appointment are made:—

5th Regiment Native, Light Infantry.

Jemedar Joorawun Sing to be Subedar, and Drill Havildar Sumber Sing to be Jemedar, in succession to Subedar Major Ram Pursad, pensioned. Date of rank, 16th September 1853.

Appointment.

Subedar Mhirwan Sing to be Subedar Major, vice Ram Pursaud, pensioned. Date of appointment, 16th September 1853.

No. 607 of 1853.—The Undermentioned Officer is ranked from the dates specified opposite his name, and posted to the Regiment of Artillery.

Octavius Sturges, rank as 2nd Lieutenant in the Regiment, 4th October [illegible]53—Army, 12th June 1852.

No. 608 of 1853.—2nd Lieutenant E. Southey, acting executive Engineer [illegible]r Hyderabad, is allowed a further extension of leave to the 31st instant, to remain at the Presidency, on medical certificate.

No. 609 of 1853.—Major H. W. Travelyan, of the artillery, has been appointed Acting Political Agent in the Mahee Caunta, during the absence of Mr. A. K. Forbes, or until further orders.

No. 610 of 1853.—The Right Honorable the Governor in Council is pleased to direct that the allowance of Head Money for pay[illegible]ring Pensioners hitherto granted to Staff Officers under Art. 268, Page 701 of Jamieson's Code shall be discontinued from the 1st November next, and that whenever Pension Pay Masters are unable to visit the stations with[illegible]in their respective Circles, they shall place themselves in immediate communication with the staff Officers of such stations, with a view to the stipends of Military Pensioners being paid when due. Government re[illegible]lies upon staff Officers affording every assistance to Pension Pay Masters in the issue of pay to Military Pensi[illegible]mera without any additional remuneration, as the ab[illegible]ve is considered to form a part of their staff duties.

No. 611 of 1853.—C[illegible]. D. Straker Esq. C. B., Inspector General of Hospitals, is allowed leave of absence for thirty days to proceed to the Deccan, on private affairs.

No. 612 of 1853.—The following appointments are made:—

Lieutenant A. De Li[illegible]le, Executive Engineer at Ahmednuggur, to be Exec[illegible]utive Engineer at Belgaum, vice North, proceeding to E[illegible]urope.

Lieut. F. Southey to be Executive Engineer at Ahmednuggur, in succes[illegible]on to De Teisle.

Bombay Castle, 10th October 1853.

No. 613 of 1853.—With reference to Government General Order No 545, [illegible]der date the 9th September last, the Right Honorable the Governor in Council is pleased to introduce the following modification with the view of assimilating the rules of this Presidency with those prevailing [illegible]nder Bengal :—

The situations of Station and Regimental Butcher are to be abolished from the 1st proximo, and the duties of those situations will be in future performed by Non-Commissioned Officers of the Commissariat Department, on the responsibility of the Executive Commissariat Officers of the Divi[illegible]sion, under such general instructions as may be issued by the Commissary General.

In the same manner Non-Commissioned Officers, are also to be employed under the Orders of Executive Commissariat Officers to act as Baker Serjeants, to overlook the Co[illegible]rs' Bakeries at stations, to see that they are [illegible]n, and that all the Stipulations of Contractors [illegible]rly as to the quality of the material used, are observed.

No 614 of 18[illegible] Lieutenant W. F. Holbrow, of the 12th Regiment N[illegible]1, is allowed a furlough to Europe for three years on private affairs.

Bombay Castle, 12th October 1853.

No. 615 of 1853.—Lieutenant H. G. H. Reid, of the 2nd European Regiment Light Infantry, is allowed leave of absence for one year to proceed to the Neilgherries and the Weste[illegible]n Coast, from the date of his embarkation from the [illegible]Coast, on medical certificate.

Bombay Castle, 14th October 1853.

No 616 of 1853.—The unexpired portion of the leave to Sea, the Cape of Good Hoope and New South Wales, granted to Assistant Surgeon R. De. C. Peele, in G. G. O. No. 147, of the 1st March 1852, is cancelled from the 19th ultimo, the date of that Officer's Return to the Presidency.

No. 617 of 1853.—The following Native promotion is made :—

1st Regiment Scinde I. Horse.

Kote Duffedar Shabaz[illegible]khan to be Jemedar, vice Kurreendadkhan, resigned.—Date of rank 20th September 1853.

No. 618 of 1853.—The following Gentlemen are admitted to the service, in conformity with their appointments by the Hon'ble the Court of Directors, as Cadets of Artillery and Infantry, on this Establishment. The Cadets for the Artillery are promoted to 2nd Lieutenants, and those for the Infantry to Ensigns, leaving the dates of their commission for future adjustment :—

Artillery.

No 975.—Mr. John Ritchie.—Date of arrival at Bombay, 4th October 1853.

No. 981.—Mr. Charles Henry Strutt,—ditto.

Infantry.

No. 933.—Mr James Galloway.—Date of arrival at Bombay, 4th October 1853.

No. 975.—Mr. Charles Mimor, ditto.

No. 978.—Mr. Robert Grant Watson, ditto.

Lieutenant W. S. Hatch, of the Regiment of Artillery, has returned to his duty, without prejudice to his rank, by permission of the Hon'ble the Court of Directors.—Date of arrival at Bombay 4th October 1853.

Bombay Castle, 15th October 1853.

No. 619 of 1853.—The following Officers are relieved from duty in the Indian Navy, and placed at the disposal of His Excellency the Commander in Chief.

Surgeons H. D. Glasse and R. Hosken.

Bombay Castle, 17th October 1853.

No. 620 of 1853.—The following native promotion are made:— Poona Irregular Horse.

Woordee Major Furreedoodeen to be Russuldar, Russuldar Hussain Bux to be Woordee Major, Naib Russuldar Ahmeed Akhan to be Russuldar, Jemedar Mungulkhan to be Naib Russuldar and Kote Duffedar Shaik Mundoo to be Jemedar, in succession to Millar Rao Goreporah deceased.—Date of rank, 25th September 1853.

No. 621 of 1853.—Farrier James Anderson, of the 1st Troop Horse Artillery, is allowed a free discharge from the Hon'ble Company's Service, under the provisions of the G. G. O. No. 543, of the 23d September 1853.

No. 622 of 1853.—Serjant Charles McLaughlin, of the 1st European Regiment (Fusiliers), is allowed a free discharge from the Hon'ble Company's Service, under the provisions of the G. G. O. No. 543, of the 23d September 1853.

No. 623 of 1853.—The following temporary appointments on the Divisional and Brigade Staff are made, consequent on the departure on leave of Major General Staveley, C. B. :—

Brigadier G. J. Wilson to the Divisional Staff.

Brigadier W. Cavaye to a Brigade of the 1st Class.

Brigadier N. Wilson, K. H., to command at Deesa.

Brigadier W. Cavaye to Command in upper Scinde.

By order of the Right Hon'ble the Governor in Council,

(Signed) J. G. LUMSDEN, Secy. to Govt.

DOMESTIC OCCURRENCES.

BOMBAY.

BIRTHS.—At Malabar Hill, on the 11th October, Mrs J. Farsons, of a son. At Malabar Hill, on the 13th October, the wife of George Palmer Robinson, Esq., of a daughter. At Poona, on the 14th instant, the wife of R. W. Lodwick, Esq., of the Bombay Civil Service, of a son.

MARRIAGES.—On the 13th Oct., at St. Mary's Church, Poona, by the Revd. G. S. Fenton, Lieut. and Adjutant Boyd, 86th regiment, to Emma, second daughter of Mr Henry Newton, Shrewsbury. At Hydrabad Scinde, on Thursday the 6th October, by the Revd. C. Wedehouse, Lieut. Frederick Phillips, Bombay Fusiliers, to Mary Margaret, second daughter of C. W. Richardson, Esq., Deputy Collector and Magistrate of Hydrabad.

SHIPPING INTELLIGENCE.

BOMBAY.

ARRIVALS.—Oct. 12th, Str. G. R. Clerk, J. Clarke, from Bancoot. 13th, Ship Genghis Khan, D. Bond, from Melbourne 4th August; Ship John Knox, left about the 22d July; and Ships Digby, Macousta, and Elizabeth, were to sail about the 12th August for Bombay. Arab Barque Almoody, Hamed, nacoda from Muscat 3rd October. 14th, B. S. N. Co.'s Steamer Bombay, N. W. Haselwood, from Kurrachee, 11th Oct. 4.30 A. M. Barque British Queen, H. W. Plains, from Melbourn 4th July. 16th, Steamer Sir J. R. Carnac, G. M. Beyts, from Surat yesterday. Steamer G. R. Clerk, J. Clarke, from Bancote 16th Oct. 18th, Barque Elizabeth, G. Owen, from Melbourne 12th August. Ditto Ship Atrivida, George Shearer, from London 6th July; on the 23rd August, Lat. 31-38. Long 26. A. W. spoke the Ship Isabella Harcus, of Glasgow, from London bound to Sydney—Lat. 38. 0. S Long 2. 11 E. Spoke the Ship Grey Friar, from London to Sydney.

We have to announce the arrivals of the following Passengers :—

Per Bombay, from Kurrachee :—Captain Le Counter; and Lieut. Prescott, 33rd regiment.

Per Sir J. R. Carnac, from Surat :—Captain Anderson; Lieut. Dickinson, and several natives.

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